

# The Dowry Delusion

Unmasking Cultural Practices  
in Light of Islam

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*“And give the women [upon  
marriage] their [bridal] gifts graciously...”*  
—Surah An-Nisa (4:4)

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## Chapter 1: Introduction

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Dowry, or "jahez" as it is commonly known in South Asian cultures, has long been a controversial and emotionally charged issue. While it is often considered a cultural norm, its devastating consequences—ranging from financial burden to emotional abuse and even loss of life—have made it a practice in urgent need of scrutiny. This book seeks to address a fundamental question: Is dowry an Islamic practice, or is it a cultural imposition that has infiltrated Muslim societies?

Islam, as a faith rooted in justice, compassion, and equity, places immense value on the dignity and rights of women. The Qur'an and Hadith clearly outline the principles of marriage, including the concept of "Mahr"—a mandatory gift from the groom to the bride that serves as her financial right and symbol of respect. Nowhere in Islamic teachings is there evidence that supports the modern-day concept of dowry, where the bride's family is expected to provide wealth, gifts, and household items to the groom or his family.

Despite this, many Muslim families—especially in South Asia—continue to uphold the tradition of dowry, often under societal pressure or in the name of status and prestige. The resulting contradiction between faith and practice has led to widespread misunderstanding and injustice, particularly towards women.

This book aims to separate religion from culture. Through a detailed exploration of Islamic texts, historical analysis, and contemporary case studies, it will become clear that dowry is not only un-Islamic but also harmful. By contrasting dowry with the Islamic institution of Mahr, we will uncover the wisdom of the Shariah and the beauty of the Prophetic example.

Let this work be a call to awareness, reform, and a return to the true teachings of Islam—a faith that champions the honor and protection of women, not their exploitation.

## **Chapter 2: Dowry – A Cultural Legacy, Not a Divine Law**

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Dowry, in its current form, is not a product of Islamic law but a tradition that predates Islam. Its roots can be traced to ancient Hindu customs, where it was common for the bride's family to offer goods, money, or property to the groom as part of the marriage arrangement. Known as "Dahej" in Hindu tradition, this practice was deeply intertwined with the belief in "Kanyadaan," the act of giving a daughter in charity.

In contrast, Islam revolutionized the concept of marriage. It abolished exploitative customs and introduced the idea of Mahr—an obligatory gift from the groom to the bride. The bride, not her family, is the recipient of this gift, and it is her exclusive right. This marked a significant departure from patriarchal and transactional marital customs prevalent in many pre-Islamic societies.

The confusion between dowry and Mahr began to emerge in regions where Islam spread and blended with existing cultural norms. In South Asia, particularly in India, Pakistan, and Bangladesh, many Muslims unknowingly incorporated Hindu-inspired practices into their Islamic weddings. As a result, dowry became an accepted norm, despite having no basis in Islamic theology.

This chapter will explore how this cultural infiltration occurred and why it's essential for Muslims today to differentiate between religious obligations and cultural impositions. The goal is to expose the dowry system for what it is: a man-made tradition that contradicts the very principles of justice, compassion, and gender equality upheld by Islam.

Dowry is not an Islamic tradition—it is a cultural burden. And like all burdens that lead to injustice, Islam calls for its removal.

## Chapter 3: The Islamic Concept of Mahr

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At the heart of an Islamic marriage lies the institution of Mahr—an obligatory gift from the groom to the bride. Unlike dowry, which is given by the bride's family, Mahr is a divine commandment ordained in the Qur'an as a means of honoring the woman, acknowledging her worth, and securing her financial independence within the marital relationship.

**Definition and Purpose:** Mahr is not a price paid for the woman, nor is it a bride price in the pre-Islamic sense. It is a symbol of commitment and goodwill from the husband to the wife. The Qur'an commands:

"And give the women [upon marriage] their [bridal] gifts graciously..." (Surah An-Nisa 4:4)

The language of this verse is clear—the Mahr is to be given directly to the woman, not to her father or family. It is a personal right that she alone can use as she pleases.

**Forms and Flexibility:** Mahr can be anything of value agreed upon by both parties: money, gold, property, jewellery, or even teaching her something beneficial. There is no fixed amount in Islam; it can be simple or generous, depending on the financial situation and mutual consent.

The Prophet Muhammad (peace be upon him) married his wives and arranged the marriages of his daughters with simple and reasonable Mahr. When Ali (RA) married Fatimah (RA), his Mahr was a shield and some basic household items. This simplicity sets the ideal for Muslims to follow.

**Legal and Spiritual Significance:** Mahr is not just a tradition; it is a legal right. If a marriage ends in divorce or the husband dies, the wife is still entitled to receive her Mahr if it was not yet given. It represents security and respect. The Qur'an even warns against taking back the Mahr unjustly:

"But if you want to replace one wife with another and you have given one of them a great amount [in gifts], do not take [back] from it anything..." (Surah An-Nisa 4:20)

**Misunderstandings About Mahr:** In some communities, Mahr is treated as a formality or set at an unreasonably low amount. Others inflate it to extreme levels, turning it into a burden. Both extremes defeat the true spirit of Mahr. It should neither be symbolic to the point of meaninglessness nor so excessive that it discourages marriage.

## **Chapter 4: What the Qur'an Says About Marriage, Mahr, and Justice**

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The Qur'an offers a comprehensive and principled framework for marriage, one that is deeply rooted in fairness, mutual respect, and spiritual harmony. At the heart of this framework is the idea that marriage is not a commercial transaction, but a sacred contract based on love and mercy.

"And among His signs is this: that He created for you mates from among yourselves, that you may find tranquillity in them; and He has put between you affection and mercy." (Surah Ar-Rum 30:21)

This verse reflects the spirit of Islamic marriage—tranquillity, affection, and mercy. These are the foundations, not wealth or materialism.

**1. Mahr as a Qur'anic Obligation:** The Qur'an mentions Mahr multiple times, emphasizing its importance and status as a woman's legal right.

"And give the women their dowries graciously. But if they give up willingly to you anything of it, then take it in satisfaction and ease." (Surah An-Nisa 4:4)

Here, the Qur'an mandates the payment of Mahr at the time of marriage. It also gives the bride full control over how she uses it.

If she chooses to give part of it back out of her own free will, that is acceptable—but it must never be forced or expected.

## 2. Marriage Is a Sacred Contract (Mithaq Ghaliza)

"...and they (your wives) have taken from you a firm covenant (mithaq ghaliza)." (Surah An-Nisa 4:21)

Marriage is described in the Qur'an as a "firm covenant," highlighting the seriousness and sanctity of the marital relationship. It is not a sale or a bargain, and the woman is not an object to be purchased.

## 3. Justice in Marital Relationships

Islamic marriage emphasizes justice and mutual responsibility. Both spouses have rights and responsibilities.

"...And live with them in kindness. For if you dislike them—perhaps you dislike a thing and Allah makes therein much good." (Surah An-Nisa 4:19)

This command encourages husbands to treat their wives kindly, even in difficult times, and to view the marriage through a lens of empathy and faith.

4. No Basis for Dowry (Jahez) in the Qur'an Nowhere in the Qur'an is there any mention or encouragement of the practice of dowry where the bride's family is expected to provide money or goods to the groom's family. Instead, Islam reverses this burden and places it on the groom through the obligation of Mahr.

## Chapter 5: Hadiths on Simplicity in Marriage

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The life of the Prophet Muhammad ﷺ is a living example of how Islam values simplicity, compassion, and fairness in all aspects of life—including marriage. The Hadith literature (sayings and actions of the Prophet ﷺ) provides clear guidance on how Islamic marriages should be free from financial burdens and unnecessary customs like dowry.

### 1. The Most Blessed Marriage is the Easiest

The Prophet ﷺ said:

"The best marriage is that which is easiest (least burdensome) in expenses."

— (*Ibn Hibban; also supported by other narrations*)

This Hadith emphasizes that Islam favors ease and accessibility in marriage. It discourages extravagant demands and customs—like dowry—that create obstacles for families and couples.

### 2. The Best Mahr is the One That is Easiest

The Prophet ﷺ also said:

"The best of dowries (Mahr) is the one that is easiest (to fulfill)."

— (*Sunan Ibn Majah 1887*)

While dowry demands today often focus on status and wealth, the Prophet ﷺ encouraged that even a simple item can serve as Mahr, as long as it is agreed upon.

In fact, he allowed a companion to marry a woman by offering her just the knowledge of the Qur'an, because he had nothing else to give.

### 3. No Dowry Taken in the Prophet's Own Family

The Prophet ﷺ never demanded dowry for his daughters, including Fatimah (RA). When she married Ali ibn Abi Talib (RA), her Mahr was simple—an iron shield and a few household items. There was no burden placed on her family, and no expectation of wealth from them.

This serves as the ultimate example for Muslims: if the Prophet ﷺ and his companions did not take dowry, how can we justify it in our own homes?

### 4. Marriage is a Source of Barakah, Not Burden

The Prophet ﷺ said:

"Marry those who are loving and fertile, for I will be proud of your numbers on the Day of Judgment."  
— *(Sunan Abu Dawood)*

This Hadith reflects the joy and blessing (barakah) that marriage is meant to bring. When families turn marriage into a commercial

deal, demanding cars, cash, and furniture as dowry, they remove the barakah that Islam places in this sacred union.

## 5. A Warning Against Harm and Injustice

The Prophet ﷺ also said:

"There should be neither harming nor reciprocating harm."  
— (*Sunan Ibn Majah* 2340)

Dowry practices often lead to emotional, financial, and even physical harm—especially to women. These practices violate the core ethical teachings of Islam, which strictly forbids injustice and exploitation.

## **Chapter 6:Marriage of the Prophet's Daughters – A Model for Muslims**

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The marriages of the daughters of the Prophet Muhammad ﷺ offer us some of the clearest, most practical examples of how Islamic marriages should be conducted—free from extravagance, show, and especially free from dowry. These marriages were blessed, simple, and filled with barakah (divine blessings). They serve as a timeless model for Muslims today.

### **1. The Marriage of Fatimah (RA) and Ali (RA)**

Perhaps the most well-known and beloved example is the marriage of the Prophet's youngest daughter, Fatimah al-Zahra (RA), to Ali ibn Abi Talib (RA).

#### **No Dowry Was Taken**

There is no record or narration showing that the Prophet ﷺ demanded or accepted any dowry from Ali (RA) or that Fatimah (RA)'s family gave gifts to Ali's family. Instead, Ali (RA) gave a Mahr, which consisted of:

- A simple iron shield, which he sold for a small amount.
- The Prophet ﷺ used that money to buy:
  - A basic bed
  - A leather water bag

- A few households items

These were all that Fatimah (RA) took to her new home—no gold, no cash, no furniture trucks, no dowry list.

This shows the true Islamic marriage model: simple, sincere, and sacred.

## 2. The Prophet ﷺ Participated Personally

The Prophet ﷺ personally helped prepare for the wedding. He:

- Blessed the couple with duas.
- Gave a simple meal to a few guests.
- Even helped set up the modest home.

There was no extravagant wedding, no mehndi, no musical night, and no dowry.

## 3. Other Daughters of the Prophet ﷺ

The Prophet ﷺ had four daughters:

1. Zainab (RA)
2. Ruqayyah (RA)
3. Umm Kulthum (RA)
4. Fatimah (RA)

In none of their marriages did the Prophet ﷺ ever give dowry or expect material wealth. Their marriages were based on character, piety, and compatibility, not wealth or status.

Example:

- Zainab (RA) was married to Abu al-As ibn al-Rabi'. When he was taken as a prisoner of war, she sent a necklace given to her by Khadijah (RA) as ransom. The Prophet ﷺ, moved by this memory, freed Abu al-As without taking anything, showing his soft heart and refusal to associate marriage with material gain.

#### 4. A Lesson for Muslim Families Today

These examples completely dismantle the excuse that dowry is "just culture" or "for the girl's security."

The Prophet ﷺ and his family lived simply but honourably. They trusted in Allah, and the marriages of his daughters were successful—not because of what was materially exchanged, but because of what was spiritually built.

## **Chapter 7: The Origin of Dowry in Hindu Culture**

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To truly understand how the practice of dowry crept into Muslim societies, we must look beyond religious texts and into cultural history—particularly the traditions of pre-Islamic India, where dowry originated as a Hindu custom.

### **1. Dowry in Ancient Hindu Society**

In ancient Hindu culture, dowry—called “Dahej” in Hindi and Sanskrit—was an essential part of marriage. It was a system where the bride’s family gave money, gold, gifts, and property to the groom’s family. This system was deeply rooted in:

- Caste structure
- Patriarchal values
- Economic control of women

Dowry was not only expected, it was viewed as a duty of the bride’s father to give his daughter "worthy" gifts to help her settle in her husband’s home.

### **2. The Concept of "Kanyadaan" and Its Link to Dowry**

The Hindu ritual of Kanyadaan (literally: “the giving away of the daughter”) views the girl as charity being offered by her parents. This belief devalues the girl and justifies the giving of dowry as compensation for the "burden" of taking her in.

The idea was:

“Since we’re giving you our daughter, we must also give you wealth.”

This transactional thinking has no place in Islam, where marriage is a spiritual contract, not a business deal.

### 3. No Concept of Mahr in Hindu Tradition

In contrast to Islam, Hindu tradition has no concept of Mahr (a mandatory gift from the groom to the bride). The burden is entirely on the bride’s family, which often leads to:

- Financial hardship
- Loans and debt
- Delayed or denied marriages for girls
- Infanticide or neglect of girl children

### 4. Dowry as a Status Symbol

Over time, dowry evolved from being a “gift” to becoming a status competition. Wealthy families started using it to show off and gain prestige in society. This led to:

- Lavish weddings
- High dowry demands
- Humiliation of poorer families

These harmful effects are still visible today, especially in India, Pakistan, Bangladesh, and among diaspora communities.

## 5. Cultural Contamination in Muslim Communities

When Islam spread to South Asia, Muslim communities were influenced by Hindu customs. Slowly, many Muslims:

- Started adopting dowry under social pressure
- Confused Jahez (dowry) with Islamic Mahr
- Began to measure a bride's worth based on what she brought into the marriage

This is not Islam—this is cultural imitation and a departure from the Sunnah.

## 6. Qur'an Condemns Blind Imitation

"And when it is said to them, 'Follow what Allah has revealed,' they say, 'Rather, we will follow that which we found our fathers doing.'"

— (*Surah Al-Baqarah 2:170*)

This verse reflects the danger of blindly following cultural traditions that contradict Divine guidance.

## Chapter 8: The Spread of Dowry into Muslim Societies

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Despite clear teachings from the Qur'an and Sunnah against dowry, the unfortunate reality is that dowry has become a normalized practice in many Muslim communities—especially in South Asia. But how did this happen? The answer lies in cultural mixing, colonial influence, and religious illiteracy.

### 1. Cultural Mixing After Islam Entered the Subcontinent

When Islam spread to India, Pakistan, and Bangladesh, it encountered deeply rooted Hindu customs. Over centuries, Muslims and Hindus lived side by side. While Islam was strong in theology, cultural traditions often overpowered religious practice.

- Social pressure led many Muslims to adopt Hindu customs like:
  - Lavish weddings
  - Dowry/Jahez
  - Display of wealth and status
- Islamic scholars at the time warned against these practices, but cultural habits are hard to break, especially when tied to family honor and social image.

## 2. The British Colonial Influence

During the British Raj in India, social class divisions deepened, and dowry became more formalized in law and tradition. The British:

- Enforced property laws that favored men
- Failed to protect women from dowry-related abuses
- Encouraged Westernized elitism, where status through wealth and marriage alliances became more valued than religious principles

This contributed to making dowry an expected norm, even among Muslims.

## 3. Confusion Between Jahez and Mahr

One of the most damaging developments has been the confusion between Mahr (Islamic gift from groom to bride) and Jahez (dowry from bride's family to groom's family).

Many people today believe:

- Mahr = Dowry (False)
- Jahez = Sunnah (False)

In fact, Jahez has no basis in Islamic teachings and is considered a cultural innovation (bid'ah) that contradicts the spirit of Islam.

## 4. Lack of Islamic Education

In many communities, Islamic teachings on marriage are not taught clearly. As a result:

- Cultural practices override religious teachings
- Elders enforce dowry out of tradition, not malice
- Imams and scholars often stay silent to avoid conflict at weddings

Without proper education and leadership, harmful practices like dowry continue unchecked, even in religious homes.

## 5. The Pressure to Conform

Families often say things like:

“Log kya kahenge?” (What will people say?)

“It’s our tradition, not dowry.”

“We’re just giving her what she’ll need in her new home.”

This emotional blackmail forces parents—especially the bride’s parents—to go into debt, borrow money, or sell assets just to meet expectations.

## 6. The Irony of Oppressing in the Name of Honor

Muslim families who practice dowry often believe they are doing the honourable thing. But in reality:

- They are oppressing the very daughter they raised

- They are acting against the example of the Prophet ﷺ
- They are feeding the same cultural system that burdens others.

## **Chapter 9: Consequences of Dowry – Social, Emotional, and Spiritual**

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The practice of dowry is often justified as a “gift” or a cultural formality—but in reality, it causes deep harm across many levels of society. From broken families to shattered women, the damage caused by dowry is both visible and hidden.

### **1. Social Consequences**

#### **Financial Burden on the Bride’s Family**

Many families go into massive debt to meet dowry expectations. They sell land, jewellery, and even borrow from loan sharks—just to “marry off” their daughters.

“We had to take out a loan for her wedding. We’re still paying it off years later.” — A father from Lahore, Pakistan

#### **Late Marriages or No Marriage at All**

If a girl’s family cannot afford a dowry, many girls remain unmarried—even when suitable proposals are available. This leads to emotional distress and social stigma for girls and their parents.

#### **Encourages Materialism in Marriage**

Dowry shifts the focus of marriage from faith and character to wealth and possessions. This makes marriage a transaction, not a spiritual bond.

## 2. Emotional Consequences

### Emotional Abuse of the Bride

Many brides are taunted, mocked, or abused by their in-laws for not bringing enough dowry:

- “Your parents are poor.”
- “Look what my cousin’s wife brought into her marriage.”
- “You’re a burden.”

This constant emotional pressure can lead to depression, anxiety, and a loss of self-worth.

### Pressure on Siblings

In families with multiple daughters, parents live in constant fear of how they will afford more dowries. This can lead to:

- Siblings being denied education
- Favouritism based on marriage potential
- Strained family dynamics

## 3. Domestic Violence and Dowry Deaths

In extreme cases, unmet dowry demands lead to:

- Physical violence
- Marital rape
- Murder or “dowry deaths”

According to Indian National Crime Records Bureau, over 7,000 dowry deaths were reported in one year alone. Many more go unreported.

These tragedies are not just statistics—they are real women, with real lives, dreams, and families.

#### 4. Spiritual Consequences

Disobedience to Allah and His Messenger ﷺ

Supporting dowry means rejecting clear Islamic commands that protect women’s dignity. It’s a form of oppression, and Allah has promised:

“Do not oppress, for oppression will be darkness on the Day of Judgment.”

— (*Sahih Muslim*)

Loss of Barakah in Marriage

A marriage that begins with injustice cannot be blessed. The Prophet ﷺ said:

“The most blessed marriage is the one with the least expenses.”  
— (*Ibn Majah*)

A marriage built on financial stress and injustice will lack barakah, even if it seems glamorous on the outside.

## 5. Society Becomes a Prison for Women

In a culture dominated by dowry:

- Girls are seen as economic burdens
- Women are judged by their wealth, not their character
- Poor families live in fear, not joy, at the birth of a daughter

This mindset goes against everything Islam teaches about honor, mercy, and justice.

## **Chapter 10: Dowry Violence and Domestic Abuse**

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While some view dowry as a “tradition” or “gift,” its consequences often go far beyond money. In many parts of the world—especially in South Asia—dowry has become a leading cause of domestic abuse, harassment, and even murder. These aren’t isolated cases; they are part of a systemic culture of violence, fuelled by greed and justified under the false name of tradition.

### **1. What Is Dowry Violence?**

Dowry violence refers to any form of abuse inflicted on a woman by her husband or in-laws because:

- The dowry she brought was deemed insufficient
- Her family couldn’t meet additional demands
- She “failed” to bring honor through wealth

This abuse can be:

- Verbal and emotional
- Physical beatings
- Economic control
- Sexual abuse

- Murder or “accidental” deaths (often staged as suicides or kitchen accidents)

## 2. Real-Life Cases of Dowry-Related Abuse

These tragic cases are not rare:

- A young woman in Delhi was burned alive by her in-laws over an unpaid dowry instalment.
- In Lahore, a bride was poisoned by her husband just six months after marriage because her father refused to buy him a motorbike.
- In Bangladesh, a girl was attacked with acid by her fiancé after her father declined his dowry demands.

These heartbreakingly tragic stories are symptoms of a disease in our society—a disease that devalues women and prioritizes money over mercy.

## 3. Dowry as a Weapon of Control

Even when violence does not escalate to murder, dowry becomes a tool for control:

- The bride is constantly reminded of “what her family didn’t give.”
- Her in-laws treat her like a financial liability.

- Her husband may withhold emotional support or intimacy to punish her.
- She may be denied food, clothing, or medical care until her family complies.

This is not a home—it's a prison, and she is the prisoner.

#### 4. The Psychological Toll on Women

Women who suffer dowry abuse experience:

- Chronic anxiety
- Depression
- Low self-esteem
- Suicidal thoughts
- Isolation from their own families, who are sometimes too ashamed or afraid to intervene

This emotional trauma can last for years, even if the abuse stops.

#### 5. Legal Systems Often Fail the Victims

In many countries, dowry is technically illegal, but:

- Laws are poorly enforced
- Police and courts often side with the husband's family

- Victims are pressured to stay silent to “protect family honor”

In rural areas especially, women have no access to justice, and reporting abuse may even worsen their situation.

## 6. The Role of the Ummah (Muslim Community)

Islam commands us to:

- Stand against injustice
- Protect the weak
- Speak the truth, even against our own families

“Help your brother, whether he is an oppressor or oppressed.”

— *(Prophet Muhammad*  
 When asked how to help an oppressor, the Prophet replied: “By stopping him from oppressing others.”  
*(Sahih Bukhari)*

Remaining silent about dowry abuse is not neutrality—it’s complicity.

## 7. Islam Condemns All Forms of Abuse

Islam is a religion of justice and compassion. The Prophet ﷺ never raised his hand against his wives and said:

“The best of you are those who are best to their wives.”  
— *(Tirmidhi)*

Abusing a woman over dowry is a grave sin, and those who commit it will be held accountable in both this world and the next.

## **Chapter 11: Dowry and the Death of Daughters – Infanticide and Gender Discrimination**

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One of the darkest and most horrifying consequences of the dowry system is the devaluation of daughters even before they are born. In many societies where dowry is practiced, having a daughter is seen as a financial burden—a source of shame, debt, and societal pressure. This mindset has led to gender-based discrimination, neglect, and even the murder of infant girls.

### **1. Daughters Seen as “Expensive”**

In a culture where marriage requires dowry, many families react with disappointment or distress upon the birth of a daughter. They think:

- “We have to save for her wedding from now.”
- “How will we afford dowry for her?”
- “We need a son who will earn, not a daughter who will cost.”

This thinking turns a gift from Allah into a burden, which directly contradicts the teachings of Islam.

### **2. Female Infanticide and Abortion**

In some places, particularly India, female infanticide and gender-selective abortions are common due to dowry pressure. If a

woman becomes pregnant, families may seek out the baby's gender—and if it's a girl, they may:

- Abort the pregnancy
- Kill the newborn shortly after birth
- Abandon the child

This practice has led to a shocking gender imbalance in some regions.

In certain parts of India, the female-to-male ratio is as low as 850 girls per 1,000 boys.

This is not just a tragedy—it's a crime against humanity and a sin against Allah.

### 3. Gender Discrimination in Childhood

Even if a girl survives birth, her life may be filled with neglect and inequality:

- She is given less food, education, and healthcare.
- Her brothers are treated like assets, while she is treated like a temporary guest.
- Her parents raise her with the mindset:

“One day she will leave, so why invest too much?”

This leads to girls growing up with low self-worth, broken confidence, and emotional trauma.

#### 4. Islam Uplifted the Status of Daughters

Islam came to a society (7th century Arabia) where female infanticide was common, and the Qur'an strongly condemned it:

"And when the girl [who was] buried alive is asked, for what sin she was killed..."

— (*Surah At-Takwir 81:8-9*)

The Prophet Muhammad ﷺ said:

"Whoever has daughters and treats them well, they will be a shield for him from the Hellfire."

— (*Bukhari & Muslim*)

"Do not dislike daughters, for they are comforting and precious."

— (*Musnad Ahmad*)

Islam celebrates the birth of daughters and promises great reward to those who raise them with love and care.

#### 5. Dowry Undermines Islamic Teachings

The dowry system completely goes against this honor:

- It makes parents ashamed to have daughters.
- It makes daughters feel like they are less valued than sons.

- It treats women as financial liabilities, not as equal partners in life.

How can we claim to follow Islam while holding beliefs that degrade the very beings the Prophet ﷺ honoured most?

## 6. The Vicious Cycle of Gender Discrimination

Here's how the cycle works:

1. Dowry increases pressure on families.
2. Families begin to prefer sons over daughters.
3. Girls are neglected, aborted, or killed.
4. Fewer women in society leads to more “competition” and higher dowry.
5. The cycle repeats—and worsens.

This is a self-destructive spiral that can only be broken by rejecting dowry entirely and restoring the honor of daughters.

## **Chapter 12: Breaking the Cycle – Reform Begins at Home**

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If we want to eliminate dowry and its destructive consequences, we must start not in courtrooms or parliaments, but in our own homes. Reforming society begins with individual families who choose to follow Islam over culture, justice over tradition, and mercy over materialism.

### **1. Real Change Starts with You**

It's easy to blame society, culture, or the government—but every dowry transaction is made by individual people. This means:

- A groom can refuse to accept dowry
- A bride's family can say no to jahez (material gifts)
- Parents can raise sons who value character, not wealth
- Couples can choose to have simple, Sunnah-based weddings

Change doesn't require a movement—it requires courage.

### **2. Follow the Sunnah, Not Society**

The Prophet Muhammad ﷺ set the perfect example:

- He married his wives without demanding dowry from them
- His daughters were married with modesty and simplicity

- His son-in-law, **Ali رضي الله عنه**, gave a shield as mahr to marry **Fatimah رضي الله عنها**

"The most blessed marriage is the one with the least expense."

— (*Ibn Majah*)

Why then do we measure success by gold, appliances, or branded furniture?

### 3. Raise Sons Who Reject Dowry

This is key. Too often, even religious families accept dowry when their sons get married. Why?

Because they say things like:

- "It's what everyone does."
- "We're not demanding it, but if they offer..."
- "It's just for her use, not for us."

This silent approval fuels the dowry system. Raise sons who say:

"I will not accept a single rupee from her family."

"I will give mahr and follow the Sunnah."

### 4. Empower Your Daughters with Islamic Values

Don't raise your daughters with the belief that:

- Their worth is based on what they bring into a marriage

- They must please in-laws with material things
- They are a “burden” to be sent off

Instead, teach them:

- They are dignified and honored by Allah
- Their Islamic character is their greatest wealth
- Marriage is a partnership, not a transaction

Encourage them to speak up, seek knowledge, and understand their Islamic rights.

## 5. Conduct Simple and Sunnah-Inspired Weddings

Avoid extravagant functions that pressure families and promote comparison. A simple wedding:

- Has more barakah
- Is more inclusive
- Focuses on love and faith, not finances

Even one simple wedding can inspire others to do the same. Be that inspiration.

## 6. Speak Out – Even If You're the Only One

Whether you're a parent, teacher, youth, or community member:

- Talk about the harms of dowry

- Share Islamic teachings on mahr and nikah
- Use your platform—big or small—to raise awareness

Silence allows the system to continue. Your voice may be the one that gives someone else the courage to break free.

## 7. Build a Family Culture of Justice

Reform isn't just about the wedding—it's about everyday family life.

- Practice fairness in how you treat daughters and sons
- Encourage open conversations about marriage, rights, and values
- Support women who say no to dowry, even if they face backlash

This is where true change begins—not just in rejecting dowry, but in restoring the dignity of every Muslim woman.

## **Chapter 13: Real-Life Stories – Breaking Free from Dowry Culture**

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While dowry remains a deeply rooted issue in many cultures, change is happening—one family, one couple, one choice at a time. These real-life stories are powerful reminders that courage and conviction can break even the strongest chains of social pressure.

### **1. The Groom Who Refused a Dowry**

Location: Karachi, Pakistan

Story:

Abdullah, a young teacher from Karachi, was offered a large dowry by his bride's family. The offer included furniture, a car, and even a house advance. But Abdullah politely refused everything.

“I want a wife, not wealth. I have two hands and I can earn. Her character is enough for me.”

His in-laws were shocked, and some relatives criticized him. But today, Abdullah and his wife live a peaceful, simple life—and many in his circle were inspired to do the same.

### **2. The Bride Who Said “No”**

Location: Lucknow, India

**Story:**

A 22-year-old university student named Ayesha broke off her engagement after the groom's family demanded gold and furniture. Her parents were heartbroken, fearing social backlash—but Ayesha stood firm.

"If they can ask for things now, they will control me forever. I choose dignity."

Later, she met a pious man who respected her values—and they married with a simple nikah. Her story was shared widely on social media as an example of Islamic courage.

### 3. The Imam Who Set an Example

Location: Nairobi, Kenya

**Story:**

An Imam of a local mosque announced at his daughter's wedding that no dowry or lavish gifts would be exchanged. He conducted a simple nikah ceremony and gave a khutbah about the harms of dowry.

"We talk about Sunnah but don't live it. Today, I practice what I preach."

His decision had a ripple effect in the community—many young men and women followed his example in the months that followed.

### 4. The Parents Who Broke Tradition

Location: Birmingham, UK

Story:

When Sarah's parents arranged her marriage, the groom's family *hinted* at their expectations: a car, expensive gifts, and designer clothes. But her father replied:

"We follow Islam, not culture. We will give only what we wish as a gesture of love—not obligation."

The groom respected this stand, and both families agreed to a simple ceremony. That wedding became a turning point in the local community, where dowry had become normal even among Muslims.

## 5. From Dowry to Dignity – A Widow's Stand

Location: Dhaka, Bangladesh

Story:

After losing her husband, Nasreen—a mother of two—was approached by a suitor who demanded a dowry for marriage. Despite pressure from her relatives, she said:

"I would rather stay single than buy a husband."

She later began speaking at women's seminars, sharing her story and encouraging young girls to value themselves and say "no" to injustice.

## 6. Social Media and the Youth Movement

In recent years, young Muslims around the world have started online campaigns to fight against dowry. Hashtags like:

- #SayNoToDowry
- #DowryIsNotIslamic
- #SimpleNikah

...are gaining momentum, encouraging people to:

- Share their stories
- Reject pressure
- Normalize Sunnah-based marriages

These voices are breaking the silence and reshaping the narrative.

### What These Stories Teach Us

- One person's stand can influence an entire community.
- Saying "no" to dowry is not arrogance—it's faith in action.
- Islam gives us the tools to fight oppression—we just need to use them.
- Women have the right to demand dignity, not humiliation.

- Marriages based on taqwa and simplicity are always more blessed.

## **Chapter 14: What Scholars Say – Fatwas and Islamic Opinions on Dowry**

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While cultural norms vary from place to place, Islamic scholars—across all schools of thought—are united in one thing: dowry (*jahez*) from the bride's side is not part of Islamic teachings. Instead, Islam promotes *mahr* (a gift from the groom to the bride) and discourages anything that burdens the bride's family.

In this chapter, we'll explore what respected Islamic scholars, jurists, and institutions have said about dowry through fatwas, opinions, and rulings.

### **1. Fatwas Against Dowry from Major Islamic Institutions**

**Darul Uloom Deoband (India):**

“Demanding dowry from the bride’s family is haram (prohibited) in Islam. If a person marries with the intention of receiving money or property, his intention is corrupt.”

The fatwa adds:

“If a person takes dowry as a condition of marriage, it is considered sinful and against Islamic law.”

**Al-Azhar University (Egypt):**

“Islamic marriage is based on love, mercy, and responsibility—not financial transactions. Dowry as practiced today is an

innovation (bid'ah) and goes against the simplicity taught by the Prophet ﷺ.”

Jamia Binoria (Pakistan):

“Giving dowry under social pressure is a cultural invention. It is not permissible to force or pressure the girl’s family to provide anything. The marriage remains valid, but the sin is on those who make the demand.”

## 2. Prominent Scholars’ Opinions

Mufti Taqi Usmani (Pakistan):

“The mahr is the only Islamic financial element in marriage. Jahez or dowry is a cultural addition that has no basis in Shariah, and it should not be treated as a requirement or expectation.”

Shaykh Yasir Qadhi (USA):

“Our communities need to revive the Sunnah and eliminate the un-Islamic tradition of dowry. The only gift in a nikah should be from the man to the woman, not the other way around.”

Mufti Menk (Zimbabwe):

“It is wrong to ask a bride’s family for anything. That’s not marriage—that’s a business deal. Islam came to remove such oppression, not to support it.”

## 3. Mahr vs Dowry – Scholars Clarify

Mahr:

- An obligation from the groom to the bride
- Set by the bride (or her guardian), and becomes her personal property
- A symbol of respect, not a price

Dowry (Jahez):

- A non-Islamic practice of giving money, gifts, or property from the bride's side to the groom
- Often involves social pressure, manipulation, and public display
- Leads to injustice, greed, and exploitation

#### 4. When Is Giving a Gift Permissible?

Islam does not forbid gifts between families—but:

- Gifts must be given freely, without pressure or expectation
- Gifts should not be a condition of marriage
- Gifts should be reasonable, and not used to “show off” wealth

Some scholars say:

“If the bride’s family wants to give a gift out of love, and not due to demand or pressure, it may be acceptable. But if it becomes an expectation, then it becomes culturally imposed and sinful.”

## 5. Common Cultural Justifications—and Scholarly Refutations

Culture Says	Islamic Scholars Say
“It’s tradition.”	“Islam came to replace harmful traditions.”
“It’s a gift, not dowry.”	“A gift must be voluntary, not expected.”
“It’s to help the girl.”	“If it’s truly help, then do it quietly, not as a show.”
“Everyone does it.”	“The majority can be wrong if they oppose the Qur’an and Sunnah.”

## 6. Scholars Urge Simplicity in Marriage

Across the board, scholars emphasize:

- Simple nikah ceremonies
- No demands from either side
- Focusing on taqwa, deen, and compatibility
- Avoiding extravagance and showing off

“Marriage is a means to protect faith, not a financial burden.”

## **Chapter 15: Economic Pressures and Dowry – When Culture Becomes Business**

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In many societies today, marriage is no longer viewed as a sacred union—instead, it has become a financial transaction. The dowry system has transformed from a “tradition” into a business opportunity, where brides are treated like a source of income, and grooms like a commodity.

This chapter explores how economic greed, materialism, and social pressure have turned dowry into a marketplace of marriage—something that Islam never permitted.

### **1. Dowry as a Financial Transaction**

In some communities, sons are treated like investments, and marriage is seen as the “return” on that investment. Parents say:

- “We spent so much on his education—now it's our turn to benefit.”
- “He has a government job—we deserve a car.”
- “He's a doctor—his rate is high.”

This mindset turns marriage into a profit-and-loss deal, where the groom's “value” is decided by:

- His profession
- His salary

- His immigration status
- His family's social standing

And the bride's family is expected to pay accordingly—as if they're buying a slot in a company, not entering a spiritual partnership.

## 2. "Rate Cards" for Grooms

In some areas, families openly talk about a groom's price—as if they're trading cattle, not discussing marriage.

Groom's Profession	Dowry Demanded
Government Officer	10 tola gold + car
Engineer in Gulf	₹10 lakhs cash + house
Doctor in USA	\$50,000 + luxury gifts
Business Owner	Negotiable (!)

This practice is not only un-Islamic—it is deeply immoral and insulting.

## 3. Social Status and Competition

Often, dowry is used to “show off”:

- One family gave gold, so the next must give more

- A rich relative did a lavish wedding, so we must compete
- Girls are matched based on what they'll bring, not who they are

This leads to endless debt, financial stress, and resentment between families. Parents are pressured into:

- Taking loans
- Selling property
- Spending their life savings
- Marrying off daughters to the highest bidder

All in the name of “honor.”

#### 4. Islam Condemns This Trade Mentality

Islam sees marriage as a spiritual contract, not a commercial deal. The Prophet ﷺ said:

“The best marriage is that which is easiest and simplest.”  
— (*Ibn Hibban*)

In fact, demanding wealth in return for marriage goes against taqwa, trust, and love—the very foundation of an Islamic marriage.

Dowry:

- Turns women into a means of wealth

- Turns men into objects for sale
- Turns marriage into a business
- Turns culture into oppression

## 5. Economic Hardship and Delayed Marriages

Because of dowry demands, many girls remain unmarried for years, waiting for a family that won't ask for excessive gifts.

- Poor families struggle to "prepare" a daughter for marriage
- Girls feel ashamed or unwanted because of their "inability" to bring a dowry
- Parents postpone marriage hoping to save more money

This leads to:

- Mental health issues in women
- Broken families
- Increased sin and temptation due to delayed marriage

## 6. The Role of Greedy Relatives

Many times, the problem comes from within the family:

- Aunties and uncles make sly remarks:

"Is this all they gave?"

- Brothers say:

“We can use the gold for our sister’s wedding later.”

- In-laws treat the bride with disrespect, as if she “owes” them

This turns marriage into a lifelong burden rather than a journey of love and mercy.

## 7. Islam Promotes Fairness and Ease

Allah says:

“And We have certainly made marriage easy for you...”  
— (*Surah An-Nur 24:32*)

Marriage should be based on deen, character, and compatibility—not wealth and material status.

The Prophet ﷺ married and gave in marriage without gold, property, or displays of wealth. His marriages were built on:

- Faith
- Trust
- Simplicity
- Mutual respect

## **Chapter 16: Women's Rights in Islam – Empowerment, Not Exploitation**

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One of the most powerful messages of Islam is its clear stance on the dignity, value, and rights of women. Long before modern feminism, Islam gave women legal, financial, and spiritual rights—and among them was the right to be protected from exploitation, including in marriage.

The practice of dowry, where the bride's family gives wealth to the groom, directly contradicts the empowerment Islam intended for women.

### **1. Women Are Not a Burden**

In many cultures, daughters are seen as a financial liability because of dowry expectations. Families say things like:

- “We need to start saving for her wedding.”
- “We can’t afford to have another girl.”
- “Marrying her off will cost us everything.”

This toxic mindset devalues women and turns their birth into a “problem.” But Allah says:

“To Allah belongs the dominion of the heavens and the earth. He creates what He wills. He gives to whom He wills female [children], and He gives to whom He wills males.”

— *Surah Ash-Shura 42:49*

Girls are a gift from Allah, not a source of shame or financial pressure.

## 2. Mahr – A Right, Not a Favor

In Islam, mahr (dower) is a *mandatory* gift from the groom to the bride. It belongs solely to her, and she can use it however she wants.

“And give the women [upon marriage] their [mahr] graciously. But if they remit any part of it to you willingly, then enjoy it in satisfaction and ease.”

— *Surah An-Nisa 4:4*

This gives women:

- Financial independence
- Security in marriage
- Respect and recognition

Mahr is not about price—it’s about honor.

## 3. Dowry Oppresses Women

Dowry turns women into a means of transaction. It leads to:

- Emotional abuse
- Pressure to bring more money/gifts
- Physical violence (in severe cases)

- Marriages being broken because of greed

In extreme cases, brides are even harmed or killed over dowry disputes—a crime that Islam strongly condemns.

The Prophet ﷺ said: “There is to be no harming nor reciprocating harm.”

— (*Ibn Majah*)

Islam came to protect women—not expose them to humiliation and abuse.

#### 4. Islam Grants Women Financial Rights

From the time of the Prophet ﷺ, women had the right to:

- Own and inherit property
- Keep their earnings
- Spend or save their money
- Refuse forced marriage
- Demand a fair mahr

Khadijah (RA), the first wife of the Prophet ﷺ, was a successful businesswoman. She proposed to the Prophet and financed her own affairs. She was never made to give dowry—and yet, she was deeply honored by the Prophet ﷺ.

#### 5. Consent and Choice in Marriage

Islam gives women the right to choose their spouse and reject proposals. The Prophet ﷺ said:

“A previously married woman should not be married until consulted, and a virgin should not be married without her permission.”

— (*Bukhari & Muslim*)

This shows how Islam puts the will of the woman above social customs or financial deals. Her voice matters.

## 6. The Example of Fatimah (RA)

Fatimah (RA), the daughter of the Prophet ﷺ, brought no dowry when she married Ali (RA). The Prophet ﷺ only gave them:

- A simple mat
- A few households items
- A sincere dua for barakah

Their marriage was built on love, faith, and simplicity—a model for all believers.

## 7. Islam Stands Against All Injustice

Any practice—dowry included—that causes:

- Oppression
- Shame

- Burden
- Inequality

...is rejected by Islam. The Qur'an repeatedly commands justice:

"Indeed, Allah commands justice, kindness, and giving to relatives, and forbids immorality, oppression, and arrogance."  
— *Surah An-Nahl 16:90*

If dowry causes injustice, then it has no place in a Muslim society.

## **Chapter 17: Educating the Ummah – Awareness as a Weapon Against Dowry**

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One of the most powerful tools to eliminate dowry from our communities is education—not just in schools, but in homes, mosques, media, and conversations. Many people don't even realize that what they're doing is un-Islamic—they follow customs blindly, thinking it's just "how things are."

In this chapter, we'll explore how awareness and education can be the key to ending the dowry culture and returning to the beautiful simplicity of Islam.

### **1. Ignorance Fuels the Problem**

Most people involved in the dowry system:

- Don't know the Islamic ruling on it
- Confuse mahr with jahez
- Think dowry is "just a gift"
- Follow culture without questioning it

This is why education is essential. The Prophet ﷺ said:

"When Allah wishes good for someone, He gives him understanding of the religion."  
— (*Bukhari & Muslim*)

The more people understand Islam, the less likely they are to follow oppressive traditions.

## 2. Role of the Masjid and Imams

Imams and scholars must speak out openly and regularly about the harms of dowry.

- Friday khutbahs (sermons)
- Nikah ceremonies
- Youth programs
- Marriage counselling sessions

Topics should include:

- The difference between mahr and dowry
- The sin of demanding money/gifts
- The reward for rejecting harmful traditions
- Real stories of simple Islamic marriages

Silence equals support. The more our religious leaders speak up, the more confident people feel to resist.

## 3. Teaching Our Children the Right Way

It starts at home.

- Teach daughters that they are not “a burden”

- Teach sons that they must give, not take
- Share the stories of Fatimah (RA), Khadijah (RA), and the Prophet ﷺ's marriages
- Celebrate deen and akhlaaq (character), not wealth and beauty

If we raise our children with Islamic values, they won't fall for un-Islamic practices.

#### 4. Using Social Media for Da'wah

Social media is one of the strongest tools for educating the masses, especially youth. Campaigns like:

- #SayNoToDowry
- #SimpleNikah
- #DowryFreeMuslim
- #MahrNotDowry

... are gaining traction online. Muslims around the world are using:

- Instagram reels
- TikTok videos
- Facebook posts
- YouTube talks

- Infographics and quotes

...to educate, raise awareness, and share personal stories.

This is modern da'wah—reaching people where they are, in their language, with truth.

## 5. Educators and Islamic Schools

Islamic schools and teachers should include lessons on marriage, mahr, and cultural practices in:

- Islamic Studies curriculum
- Gender studies
- Ethics and values discussions

Encourage youth dialogues where students discuss real issues:

- "What is a Sunnah wedding?"
- "Why do we feel pressured by society?"
- "How can we change the culture?"

Young minds are open—and if we plant the seed of truth early, it will grow strong.

## 6. Role of Women's Groups and NGOs

Women's organizations have a special responsibility to educate and support:

- Mothers and daughters about their rights
- Poor families being pressured for dowry
- Brides facing abuse due to unmet demands
- Public campaigns to normalize dowry-free weddings

Workshops, booklets, support groups, and hotlines can all make a huge difference. Many sisters feel alone and ashamed—but education turns shame into strength.

## 7. Real-Life Testimonials and Inspiration

Nothing teaches better than real stories:

- Women who said no and still found happiness
- Men who refused dowry and became community leaders
- Families who had simple weddings and inspired others

Share these stories at events, in newsletters, in khutbahs. Let people know:

It is possible. It is beautiful. It is Islamic.

## **Chapter 18: The Path Forward – Reforming Society, One Marriage at a Time**

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The journey to ending dowry doesn't require massive revolutions—it begins with small, courageous steps. When individuals choose the Prophetic path, families follow, communities change, and eventually, society reforms. This chapter offers a practical roadmap for how we can move forward together—one marriage at a time.

### **1. Start with Your Own Family**

Reform begins at home. If your family is planning a marriage, ask:

- Are we expecting anything from the bride's side?
- Are we setting an example of a Sunnah-based, simple nikah?
- Are we empowering our sons and daughters with Islamic values?

Refuse to accept or give dowry—even if others are doing it. The Prophet ﷺ said:

“Whoever among you sees an evil, let him change it with his hand. If he cannot, then with his tongue. If he cannot, then with his heart—and that is the weakest of faith.”  
*(Muslim)*

Let your marriage be the change others are inspired by.

## 2. Normalize Simple Weddings

Host weddings that are:

- Modest and respectful
- Free from extravagant displays
- Based on taqwa, not tradition
- Openly declared as dowry-free

When people witness joyful, beautiful, and simple weddings, it challenges the belief that spending and dowry make a marriage successful. Create new norms.

## 3. Involve Community Leaders

Bring together:

- Imams
- Elders
- School principals
- Social workers
- Marriage counsellors

...and launch local campaigns that:

- Educate on Islamic marriage
- Offer support to struggling families

- Publicly speak out against dowry
- Host community-wide “Dowry-Free Marriage” drives

Leadership matters. When respected voices speak, hearts listen.

#### 4. Celebrate Dowry-Free Couples

Change the narrative by honouring those who choose the Sunnah:

- Publicly recognize dowry-free couples
- Share their stories in community events
- Host “Simple Nikah” gatherings
- Give symbolic gifts as encouragement (books, Qur’ans, Islamic art)

This makes dowry-free choices something to be proud of—not ashamed of.

#### 5. Support Families Under Pressure

Many parents want to say no to dowry—but fear society, in-laws, or rejection. We must:

- Stand by such families
- Offer emotional and financial support
- Speak out when injustice is being done

- Create a support network where no one feels alone

When one family resists, others find courage.

## 6. Reform Begins with Youth

The next generation holds the power to end this system completely.

- Teach sons to value character, not wealth
- Teach daughters that they are priceless, not for sale
- Encourage young people to choose deen over duniya

If a young man says:  
“I don’t want dowry—I want barakah,”  
he becomes a leader in his generation.

## 7. Establish Dowry-Free Pledges

Some communities have started signing:

“Dowry-Free Marriage Agreements”—where families pledge:

- No dowry will be asked or given
- Marriage will follow Islamic guidelines
- Simplicity and barakah will be the focus

These pledges can be signed at mosques, marriage registries, and community events.

It turns an individual decision into a community movement.

## 8. Legal and Social Advocacy

While Islam provides the spiritual framework, society can help too:

- Demand better laws and enforcement against dowry abuse
- Support Islamic NGOs working on marriage reform
- Push for fair treatment of brides in case of disputes
- Provide legal aid to victims of dowry harassment

We need both Islamic revival and practical reform.

## **Chapter 19: Conclusion – Reviving the Sunnah, Reclaiming Our Values**

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As we reach the end of this journey, one truth becomes clear: The dowry system is not part of Islam—it is a product of culture, greed, and ignorance. It contradicts the mercy, justice, and simplicity that the Prophet Muhammad ﷺ taught us in every aspect of life, especially in marriage.

If we want to revive the Sunnah, we must begin by reclaiming our values.

### **1. Marriage Is an Act of Worship, Not a Marketplace**

In Islam, marriage is not a trade—it is a sacred bond, a source of peace, and a means of spiritual growth. Allah says:

“And among His signs is that He created for you from yourselves mates that you may find tranquillity in them and He placed between you affection and mercy...”

— *Surah Ar-Rum 30:21*

Dowry corrupts this bond. It turns a moment of worship into a business deal, and a bride into a commodity. This is not the Islam of Rasulullah ﷺ.

### **2. The Prophet’s Example is Clear**

Every marriage performed by the Prophet ﷺ, and every marriage he encouraged, was based on:

- Faith over wealth
- Character over class
- Simplicity over extravagance
- Giving over demanding

Fatimah (RA) brought no dowry. Khadijah (RA) supported the Prophet ﷺ with her own wealth. He ﷺ married off others with just a few dirhams as mahr and heartfelt duas.

This is our legacy. This is our standard.

### 3. We Must Be Brave Enough to Say “No”

Reform begins when someone stands up and says:

“I won’t ask for dowry.”

“I won’t give in to this culture.”

“I want barakah, not burden.”

“I follow the Prophet’s path.”

That one act of courage—by a father, a son, a daughter, a mother—can light the way for others. When we say “no” to dowry, we say “yes” to justice, peace, and Sunnah.

### 4. It’s Time to Build a New Culture

We must stop saying:

- “Log kya kahenge?” (What will people say?)

And start asking:

- “Allah kya kahenge?” (What will Allah say?)

We need a culture where:

- Mahr is honored, not dowry demanded
- Brides are respected, not bought
- Marriages are simple, not showy
- Parents are relieved, not ruined

Let this be the generation that ends the cycle of abuse and replaces it with the legacy of the Prophet ﷺ.

## 5. Your Role in the Ummah

You have a role to play. Whether you are:

- A youth thinking about marriage
- A parent preparing for your child’s wedding
- An imam, teacher, or community leader
- A daughter who wants to be honored
- A son who wants to be just

You can be part of the solution.

Speak out. Educate. Lead by example. Make dua. Take action.

### Final Words

This book is not just about dowry. It's about:

- Standing for truth in the face of tradition
- Defending women's dignity with courage
- Bringing the Ummah back to the path of the Prophet ﷺ

If even one marriage becomes simpler, fairer, and more blessed because of this message—then it was worth writing.

Let us revive the Sunnah. Let us reject injustice.  
Let us say loudly and clearly:

No to dowry. Yes to dignity.

No to pressure. Yes to peace.

No to culture. Yes to Islam.

May Allah guide us, protect our daughters and sons, and fill our homes with barakah, mercy, and love. Ameen.

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◆ THE END ◆

## Chapter 20: References

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- [Quran.com](http://Quran.com)

## About the Book

In many cultures, dowry has been normalized, justified, and even religiously glorified – yet the reality often reflects exploitation and injustice, particularly toward women.

*The Dowry Delusion* challenges these entrenched practices and sheds light on the stark contrast between cultural expectations and Islamic teachings.

*“The best of you are those who are best to their women.”*

– Prophet Muhammad ﷺ

## About the Author

Hasan Quraishi is a passionate researcher and speaker on Islamic ethics and social reform. With a focus on challenging harmful cultural norms through authentic Islamic scholarship, his work aims to a return to prophetic values, and promote a return to review or scholarly works.

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